

OR, AN
ESSAY

To Demonstrate the

TRINITY in UNITY

OF THE

Divine Effence,

AND ALSO

The DIVINITY of our
LORD and SAVIOUR,

By Reason, Scripture, and that Image
of GOD, in which Man was at
first Created.

By a LAY HAND.

L O N D O N :

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THE Bold Attempt :

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An Essay to Demonstrate the
TRINITY in UNITY of the
Divine Essence, &c.

Ever Honour'd Sir,

YOURS I Receiv'd, and to the best of my Capacity shall answer your Desire, which is an information of what this New Doctrine now in debate is, as also my Judgment of it; and as you are pleased to honour me with your Friendship, I shall be the more free in declaring my Opinion.

And truly, Sir, as to the matter in debate, it is of the Highest Consequence; for it is whether our Lord and Saviour is really God, or not: and whether, in the Divine Essence, there is a Trinity in Unity, or not.

The *Socinians* in plain Terms deny both; but our modern (or newly revived) *Arians* do not in plain Words deny it, but the Consequence of what they assert is little better.

I shall therefore endeavour, *First*, To prove the *Trinity in Unity* in the Divine Essence, and then attempt to prove the *Divinity* of our Lord and Saviour, and his Eternity and Equality, or Oneness with the Father.

First, I shall endeavour to prove the *Trinity in Unity* of the Divine Essence, which I gather from *Gen. 1. 26, 27. And God said, Let Us make Man in our Image, after our Likeness, &c. So God Created Man in his own Image, Chap. 3. 1. Chap. 9. 6.* All declare Man to be made in the Image or Likeness of God, (I mean at his first Creation.) Now the Scriptures declare that Man was created after the Image of God, surely it can be no Crime to Consider wherein this Image or Likeness did consist especially since we are commanded *to be renewed in our Mind after the Image of him that Created us*; for how can we endeavour to be that which we know nothing of. Therefore I take the Image to consist

First, In a Moral Likeness, as being endued with Wisdom, Righteousness, and true Holiness, (*i. e.*) at his first Creation, before his Fall, and thus would desire to be understood as to what I assert.

Secondly, There was (if I may so express it) an Essential Likeness, even in the Form or Make of the Soul of Man; a Resemblance or Likeness of the Divine Essence, at least as far as 'tis possible for a Finite to be like an Infinite Being. To prove this, let us again look into *Gen. 1. 26, 27. And God said, Let US make Man in OUR Image, after OUR Likeness, &c. So God Created Man in His own Image.* Here 'tis plain from the Words, that the Divine Essence is but One, and yet in that Divine Essence are more than One, the Oneness is apparent in that God said, not one God said to another, and Man was Created in his Image, not in their Images

Images : No surely *there is but One only living and true God.*

For it is impossible there should be more than One Almighty, more than One Immence, nor more than One uncaused, allcausing Being ; give your self but Time to Think, and you must be of my Mind, there is but One God.

Yet according to this very Scripture, In that One God there is more than one, otherwise why should God say, Let Us make Man in Our Image : Let Us, and in Our Image, Us, and Our, in the Plural Number ; now God could not speak to the Angels (as some would Insinuate) because then they would be Joynt Creators with the blessed God, for those Us that God is said to speak to, was the same that was Joynt Creators, Let Us make ; and was the Angels Joynt Creators, it would be so far from a crime to Adore them, that it would be our Duty to do it. I therefore conclude, that as our Creator only is to be Adored by us, and we are forbid to pay the Homage that is only due to our Creator, to Angels, that Angels had no hand in our Creation.

Therefore when God said, Let Us, &c. he spake not to Angels, if not to Angels, then it must be granted that in the Divine Essence, or Godhead, is more than One Persons, Powers, or Self-subsistencys, call them what you will, I own the Scriptures call them not Persons, but as we have no better word to express our selves by, we call them Persons ; the Scripture calls God Father ; Son and Holy Ghost, unto whom we are dedicated and devoted in our Baptism, we are Baptized in the Name (not Names) of the Father, Son and Holy Ghost, (i. e.) in the Name of God, dedicated to God, the One only and true God, whose name is Father, Son and Holy Ghost, or Father, Word, and

and Holy Spirit ; now we must not suppose that this Name is of no signification, surely the three Persons in the Eternal Essence is intended by it, and it informs us that there is really Three, and yet but One.

I know *Socinus*, and *Arius* of Old, did deny it, and Redicule all that believ'd it, and the like do our New Revivers of the *Arian* Notion, and that for the very same Reason, because they cannot comprehend how it can be, and as a consequence of a denying the Trinity, they deny the Divinity of our Lord and Saviour, these two Opinions must stand and fall together; therefore I shall, with as much Brevity as I am able, First, prove the Trinity in Unity, and then the God-head of our Almighty Redeemer.

And here I shall begin, *First*, With the Image of God in which Man was at first Created, and endeavour to demonstrate, that in the Soul of Man, of all Men there is a Trinity, or that there is in Man's Soul Three distinct Powers, Subsistencys, or call them what you will, Persons if you please, which constitute, and really is that one Soul, and is in that respect, the Image of the Great God.

In Man's Soul there is the Understanding, the Rational Directing Power; then there is the Will, which is the Choosing or Refusing Power; and then there is Love, which is the going forth of the Soul after some Good.

To set this Matter in as Clear a Light as possible, we must consider the State in which Man was first Created, and the State he is now in since the Fall.

Man, even in his most Perfect State, was made a Depending Being, in order to happiness. All Men naturally desire Happiness, (this none can deny) and all Men know their own insufficiency, that

that in and of themselves they cannot expect it; therefore we seek for something without our selves to make us so; Good, Good is the search of all, and the endeavour of all to attain, and it was so with *Adam* even in Innocency. But let us consider *Adam* in Innocency, and *Adam* in his fallen State.

Adam, before he fell, his Understanding was more Clear, more Copious, than after his Fall, his Will follow'd the dictates of his Understanding, and his Love joyned in harmony with both; there was then a Real Unity in these three Powers or facultys of the Soul. But on his Disobedience confusion entered into his Soul, and we his degenerate Offspring feel the Effects of it in our selves, our Understandings are dark and ignorant, our Wills perverse and Obstinate, and our Love foolish and unsettled.

Adam, in Innocency, knew that God, and God only was the happiness of the Rational Soul, his intellect saw, his Will chose, and his Love claved to God as its only Felicity. But alas! how is mankind now degenerated? how dark are our Understandings? we know we want a Good in order to happiness, and yet we are ignorant what the Chief Good is; how was the Wise and Ancient Philosophers at a loss to find the Chief Good, how different in their Sentiments about it? a truth too apparent, that though all Men seek happiness, yet that the most of Men are mistaken in the Choice of the Object of their Felicity; some placing it in Riches, some Honour, some Pleasure, and what not; and as our Understandings are dark, so are our Wills perverse, our Will does not always Choose that as best, which the Judgment dictates as such; nor do we fix our Love always

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always on what we judge is best, and Choose as
such. Give me leave to demonstrate this by Com-
mon Experience, in matters of less concern
than the Chief Good, even the common affairs of
Life. Where is the Man that can say he was never
mistaken? have not all Men, at some times, cause to
say, I thought such or such a thing best, but I was
in an error, I was mistaken; this proves the Un-
derstanding dark in the common Affairs of Life.

Again, how often do you hear such expressions,
I know such Things or such Ways will be for my
dammage, I know it as well as you, but I care not,
I will do what I will, and I will have what I will
have, let the event be life or death, I am resolved
on it; this proves the Will to be a distinct Power
from the Understanding, and that even by its
Contrary actings.

Again; Love is as distinct from the other Two,
as they are from one another, which appears by
its often contradicting both, is it not often heard,
(what is spoken is truth and fact) I love such
Company, such Diversion, such a Person, or the
like; and yet I am fully satisfyed in my self, that
it is not for my good, and if I persist in such ways
it may end in my Ruin, or follow such Company,
or keep company with such a Person it will undo
me; but what shall I say, I love this or that; and
I cannot help it, I have resolved again and again
against it, but I fear I am bewitch'd, no account
is to be given for Love.

Now is it not plain, that in Man's Soul there
is these three Parts, Powers or Facultys, of which
it is composed, and their distinction appears more
Obvious, in that they are in their Objects so con-
tradictory to, and clashing against one another.

Give me leave to add one Argument more
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prove these three Parts, Powers, or Persons, (if I might use the expression) to be distinct one from another, even in their very Subsisting, as if quite of another Nature, even as the Soul and Body differs.

That the Soul and Body differs in its Existence, have been fully proved by this Argument, 'tis often found, that on the decay of the Body, the Soul still retains its full Vigor, (especially where the Distemper affects not the Brain) nay sometimes the Soul increases in its Powers and Actions, even when the Body decays: This proves that the Spiritual part of Man is often unaffected with the Diseases of the Body, yea, and it fully proves the real difference there is between Spirit and Matter in the same Man.

From hence I would Argue, that as the decay of the Body may consist, and often does with the Increase of the Soul in Strength and Power, which fully proves that Man is compounded of two different Principles, Spiritual and Material; then by the same Reason, if a Soul may increase in its Intellect, although it increase not in its Will and Love, or increase in its Will, without the increase of Judgment or Love, &c. then this proves their different and distinct Subsistencys.

Do you not find Men of Exquisite Judgment in almost all things, and yet so weak and feeble in their Wills, that they can be resolved in nothing.

Again, others act Vigorously in their Wills, full of Courage and Resolution, and yet their Understanding so very Weak, as to be scarce able to comprehend the most Common Affairs.

Whereas others, their Love works in an Extraordinary manner towards some Object or other, when their Understanding is so shallow, and their

Will so weak, that they neither consider of Ways to attain what they Love, nor have resolution enough to attempt it.

Now what reason can be given of this, as well as of the different actings of these differing Principles, but that they really are distinct one from the other in that one Soul of Man, if by their contrary actings, and their differing increase and decrease you cannot discover their different Existence, though in the same Soul, I know not what can convince; the demonstration is as plain, as the Nature of the thing will admit.

I must own, the more I consider the actings of my own Soul, and the Causes of those actings, the more am I convinced of the truth of those Notions, and of the different and distinct Parts, Persons, Powers, or Qualifications that Constitutes this Soul of mine; for I am as fully perswaded, and satisfactorily assured, that I have but one Soul, as I am that I have but one Body, and yet it is as plain to me that in this one Soul, I have an Intellect, a Will, and Love, as distinct one from another, as that my Soul and Body are distinct; Mistake me not, I do not say they are Specifically distinct, tho really distinct, the Soul is Spiritual, the Body Material, yet in this Soul tho Spiritual, there is this real difference of Judgment, Will, and Love; and the Actions of the one can no more be imputed to be the Actions of the other, than the Actions of the Soul can be called the Actions of the Body.

I own there are many Actions of the Soul, and endowments of the Soul, under the terms of Qualifications, Passions, and Affections, which are truly and properly attributed to the Soul, but still as they flow from, or are the productions of these three Parts or Powers of the Soul.

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For the Endowments, such as Wisdom, Prudence, Temperance, Justice, or the like, they are all the Effects or Product of the Understanding or Judgment, as more or less enlightned, in knowing a Good as Good, and contriving such means for the attaining it, as is most likely to effect it.

For the Passions of the Soul, such as Courage, Fortitude, Patience, Anger, Rage, &c. they are the Product of the Will, and are meerly accedentially its effects. For when the Will pitches on a Good, as Good, (according to the dictates of the Understanding) then it persues it in order to attain it, and as difficultys accrue more or less, so the persute of the Will, hath its several denominations, the persute is called endeavour; if difficultys attend the Persute, then 'tis called Courage; if a Series of difficultys, then we call it Magnanimity; and if wholly disappointed by any stronger Opponent, that engenders Rancor, Rage, Malice, Envy; and easiness under its loss, is Patience.

For the Affections of the Soul, such as Desire and Dislike, Hope and Fear, Joy and Sorrow, Satisfaction and Despair, &c. these are all the Effect or Product of Love. A Good proposed as such by the Intellect, chosen as such by the Will, and Embraced as such by Love, then what follows? why Reason if it represents it as attainable, then Love produces Hope, if difficultys attend its attainment, that engenders Fear, as the Probability or non-Probability is more or less, such is the encrease of Hope or Fear; a clear Prospect of attaining the Good, produces Joy, an Assurance increases it, but the Acquisition brings satisfaction. And on the reverse, a likelihood of its loss creates Sorrow, but a final loss brings Despair.

What we call Conscience, is Reason's Assuming the Throne in the Soul, Conning over the Actions either of the Body or Soul, either approving or disapproving, according to the best of its light and knowledge.

I might here enlarge, both as to the Memory, and other Affections and Qualifications, but I leave that to the Thinking, Considering Reader, especially to you, Sir, I need say no more. Thus I hope I have in some measure proved that the Soul of Man is One Soul, Consisting in the Judgment, the Will, and Love; now pray is there not in Man's Soul a Three in One; or One Soul consisting of three Subsistences. I have been as large as this small Letter would permit, because, by considering the Image, we might frame some Notion of what the Scriptures declare of the Blessed God in whole Image Man was at first Created.

Now as the Image is One Soul, consisting of the Intellect, Will, and Love; so the Ever Blessed God in the Scripture is represented to be One God, Consisting of Father, Son, and Holy Ghost; or Father, Word, and Holy Spirit: Or a Divine, Immence, Allwise Intellect, a Divine Almighty Will, and a Divine, Immense, Unfathomable Love.

And now let not the scrupulous Christian Censure this my description of the Eternal Being of Beings, nor let the Learned of a contrary Opinion Laugh, for I mention nothing but what the Holy Scriptures will bear testimony to.

For those Works that the Scriptures ascribed to the Father, would, if they were the Actions of Men, be attributed to the Understanding; and those Works ascribed to the Son, or Word, would, if Mens Actions be attributed to the Will, as likewise those of the Holy Spirit, to Love; and

that both in the Works of Creation and Redemption.

It is to the Father that is attributed the designing this Glorious Fabrick of the Creation, whose Understanding is Infinite. *There is no searching his Understanding*, Psal. 147. 5. Isa. 40. 28. it was the Father that decreed us to Eternal Life, in and through his Son, we were Ordained in him, Chosen in him (*i. e.*) in Christ; the Father gave his Son, sent his Son, and to that end that we might believe, need I say more, when in the Works of Creation and Redemption, the Contriving, Designing, and Decreeing all Things are attributed to the Father, and that throughout the whole Scripture. Now these actions of Men are attributed to the Intellect or Understanding: So that the Understanding in Man's Soul, is a feint Image of the Father in the Trinity. So the 2d Person in the Sacred Trinity, the Son, the Will, or Word of God, those Works attributed to him, are as if such like actions were performed by Man, they would be called the Acts of the Will; for 'tis to the Word is attributed the Works of the Creation, *Gen. 1.* it is said God said, *Let there be Light*, &c. and so it was, we must understand it that God Will'd it, and so it was; for we must not suppose that God spake with an Articular Voice, as he delivered the Law on Mount Sinai, surely no, for that could have no more effect on the *Chaos* of Elements, than the Law had on the Mountain or Trees: He Will'd it and so it was.

Some Reasons might be assigned why God directed *Moses* in Penning the History of the Creation, so to word it as God speaking, *Let there be So and So*, and so it was.

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One may be to intimate to us the Readiness of Nature, to obey the God of Nature, in as little time as Man could Speak, was Nature on work to perform its duty, according to the Divine Will.

Another may be to shew the Almighty Power of the Divine Will, which could produce the Effect in as short a time as a word might be spoken.

But the Chief may be, because the Will of God, the Son, or the Product of the Divine Intellect, was in Time designed to take the Human Nature into an Union with the Divine; and in that Nature to discover the Eternal design of God's Love to lost Mankind, in saving us by himself.

For these and more Reasons, it may be that *Moses*, by God's direction, penn'd the History of the Creation in such words as if God Spake it when he Will'd it.

For the *Third* Person in the Ever Glorious Trinity, the Holy Ghost, the Spirit of Truth, that is set forth by Love, yea and by the effects and actions of Love, as Grief, Joy, &c. That I need not enlarge on it, only shall mention one or two Places, we read that the Old World sinned so greatly that God said his Spirit should no longer strive with Man; that is, he would withdraw his Love from them, and what follow'd, *Gen.* 6. 3, 8. but that General Deluge which destroy'd all but *Noah* and his Family, who found Grace in his sight, or from whom the Love of God was not withdrawn.

Again, as a Regular Love in Man is an Affection plac'd on, or the Souls going out after a Good, determined as such by the Judgment, and Chosen as such by the Will; so the Holy Spirit is said to proceed from, or is sent forth by the Father and the Son, *John* 14. 26. to the help, assistance, and comfort of such as are decreed by the Father, *John*

15. *Luke 24. 49.* and Chosen by the Son, out of the World, and this Love is said to be God, *1 John 4. 10, 16.* and God is said to be Love.

This, Sir, I hope I have in some measure prov'd Man to be at first Created in the Image of God, even in the Make or Essence of his Soul.

For as in the Divine Essence there is the Father, or the Divine and Immense Intellect, Contriving, Ordaining, or Decreeing all Things.

So there is in the Son, or the Divine, Immense, Almighty, all Creating Will, or Word of God.

So also there is the Holy Ghost, the Spirit of Grace, the Spirit of Unfathomable, Unbounded Love, proceeding from the Divine Intellect and the Divine Will; and yet but One Eternal, Unchangeable, All-wise, All-mighty, All-good God over all, blessed for evermore.

So in the Soul of Man, in its first Creation, was One Intelligent, Rational Understanding, Dictating Faculty, One unbias'd pure Will, capacitated to chose as good, what was by the Understanding determined as such. And One Pure Simple, Sincere Love, ready to fix its delight, and to rejoyce in what the Judgment dictated, and the Will Chose as Good, and yet this Rational, Judging Faculty, this Choosing and Refusing Faculty, the Will and this Innocent Beneign Faculty called Love, is but One Individual, Simple Soul placed in a Tabernacle of Clay, and Animated by it, called Man.

I grant there are several Attributes in the Holy Scriptures appropriated to the blessed God, besides Understanding, Will and Love, as Holiness, Justice, Truth, Unchangeableness, Mercy, Omniscience, Omnipotence, &c. As also Joy, Delight, Grief, Anger, &c. But if we duly Consider those Attributes

bates of God, some are Incommunicable, and some Communicable; the Incommunicable Attributes, such as Omniscience, Omnipresence, Omnipotence, Unchangeableness, &c. They are such, as God could not be God without them. The Immense, Eternal Essence, the Creator of all Things, and upholder of all, this Soul of Nature, this Uncaused all Causing Being, must of necessity be, as himself has declared he is, and he hath declared that he fills Heaven and Earth with his Presence, *Psal. 139. 7, 8, 9, 10, 11.* and of consequence must know all Things, see all Things, and support all, *Seeing in him we Live, and Move, and have our Being*, Wisdom, Holyness, Truth, Justice, &c. although they may in some measure be communicated to Man, yet they are not Essential to Man; a Man may be Man, though not a Wise, a Holy, a Just, or Good Man. But God, (with reverence be it spoken) could not be God, unless he were Holy, Just, Wise and Good, &c. what of these that are in any Man are Qualifications or Additions to his Nature, but the very Essence of God is Holiness, Justice, Wisdom, &c. He is in all, and in more than all these in the highest Perfection, God himself is Perfection in the highest Degree; and what is Perfection in the highest Degree, can admit of no alteration, better it cannot be, being already in the highest Perfection, nor worse it cannot be, because the highest degree of Perfection can admit nothing subject to decay; so that of Consequence, God, the Eternal, Perfect Being of Beings, must necessarily be Unchangeable, addition to or demuntion from him being Impossible.

But for the Passions, such as Joy, Delight, Grief, &c. which in the Scripture are apply'd to the Blessed God, we must understand them, as we must those

those Scriptures which represent God as if he had Bodily Parts, as Eyes, Hands, and Arms, &c. When we read such Scriptures, we are not to think that the Eternal Essence hath Parts: no nor in the other, that he hath Passions as we have; but by the Eye of God his allseeing Eye, we must understand both his Ubiquity and Omniscience, he fills all Places, and knows all Things, even the very thoughts of Man's Heart, and by his outstretched Arm, we must understand his Almighty Power: so by the Passions ascribed to him, as Joy, Delight, Grief, Anger, &c. we must not so understand it as if our Sins could really create any Perturbation of Mind in the Blessed God, or our repentings bring Joy to him; surely no, for then it would be in the power of a Creature, either to add to, or disturb the Peace of the Almighty: Which to assert would be little less than Blasphemy. No surely, as our Good extends not unto him, so neither doth our Evil; but such expressions do set forth the exact Justice, and Perfect Holiness of the living God, he will punish Evil actions, as if they could disturb his Peace, and Reward Good actions as if they did Rejoice him. Let no Man presume, from my Assertions, to break the Divine Laws, for they may be assured the Eternally Just God, will be as true to his Threats as to his Promises, in both he will demonstrate to all, that he is a God of Truth.

Thus, Sir, I hope I have demonstrated, as far as the Nature of the thing will bear; that the Judgment, Will, and Love, Constitutes the Soul of Man, and the Immense Intellect, the Almighty Will, and Unbounded Love, or the Immense Father, the Almighty Word, and Holy Spirit is the One Only and true God over all, Blessed for ever more, *Amen.*

I come now to prove the Divinity of our Lord and Saviour, and his Eternity, and Equality, or Oneness with the Father.

In order to which I would begin with the Creation, Recorded, *Gen. 1.* God made the World by his Word or Will, (as before) this Word or Will was the Son of God, that Son that was God, *John 1. 1.* that made all things that was made, ver. 3. *By him were all things Created, that are in Heaven, and that are in the Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principallities, or Powers, all things were Created by him and for him, Col. 1. 16.* I might quote several other Texts to prove that God made all Things by his Will, by his Word; but I shall not add more. *Solomon, in Prov. 8. 22, 23.* brings in the Father Speaking, and Calling his Son, his Will or VWord, the Lord, and himself as Possessed by him; *The Lord Possessed me in the beginning of his Way, before his Works of Old, I was set up from Everlasting, from the beginning, or ever the Earth was.* This is spoken of VVisdom, or the Intellect, as in the 14 verse, *Council is mine, I am Understanding, I have Strength.* Here the Father distinguisheth himself from the Son, I am Understanding, I have Strength, not I am Strength, but have Strength; 'tis a plain distinction of the Immenle Intellect, from the Allcreating Will, now what is the strength of the Soul, but the resolution of the Will.

Moreover, it was this Son, this Will, or Word, that appeared to the Patriarchs of Old, and to *Moses* in the Bush, &c. for proof of this see *Mat. 11. 27.* *Neither knoweth any Man the Father but the Son, and he to whomsoever the Son will reveal him,* *John 1. 18.* *No Man hath seen God at any Time, the only begotten Son, which is in the Bosom of the Father,*

be hath revealed him, John 6. 46. Now if no Man
 knoweth the Father, nor hath seen the Father, but
 all that we know of God, and all that hath been
 seen of God is by the Son; then all the appear-
 ances, must be the appearances of the Son and not
 the Father, and all the Knowledge the Patriarchs
 and Prophets of Old had of God, was by the Son,
 and Consequently it was the Son that appear'd to
 Moses in the Bush, and it was the Son that deliver-
 ed the *Israelites* out of *Egypt*, and gave the Law
 upon Mount *Sinai*; and if so, if this is granted,
 which I presume no Man can deny, then pray look
 into *Exod. 20. 1, 2, 3. And God spake all these*
Words, saying, I am the Lord thy God, which brought
thee out of the Land of Egypt, out of the house of
Bondage. Thou shalt have no other Gods before me.
 And it is this all Creating God, this Will and
 Word of God, that is God, that delivered the
Israelites from *Egypt*, and gave the Law, 'tis this
 God that all the Praises in the Old Testament was
 given to, both in *Moses's* Song, and the Song of
Deborah, and in the *Psalms* of *David*; and 'tis to
 this God that all the holy Men of Old offer'd up
 their Prayers, as well as Praises, still not Exclud-
 ing the Father and Holy Spirit, seeing they all are
 but One God. For the honour that is given to the
 Son is given to the Father also; for 'tis impossible
 to separate the honour that is done to the Will,
 from the Intellect, for the Accomplishment of one,
 is but the Contrivance or Ordination of the other:
 as Love, or the Holy Ghost, as it is of the
 Divine Essence, it is also Prayed to, Praised and
 Magnified together with the Father and the Son,
 for that the Holy Ghost is God, the Lord God,
 as plainly affirmed in the Holy Scriptures as pos-
 sibly can be. For all the Prophets in the Old Tes-
 tament,

tament, when they delivered their Precepts or Predictions, it was, *Thus saith the Lord*, or *thus saith the Lord God*, Jer. 45. 2. *Thus saith the Lord God of Israel unto Barak*, and the Author to the *Hebrews* affirms, Heb. 1. 1. 'twas God, who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, yet St. Peter says, 2 Pet. 1. 21. *The Prophets came not in old time by the will of Man, but Holy Men of God spake as they were moved by the Holy Ghost*. Now if it was God that spake by the Prophets, and the Prophets were dictated by the Holy Ghost, then the Holy Ghost is God, for if God spake by them, it must be dictating to them what to speak, then the Dictator must be God, which was the Holy Ghost, therefore the Holy Ghost is God.

But as 'tis the Divinity and Eternity of the Son, that is now in an especial manner deny'd, therefore I shall confine my self to prove the Son to be truly Divine and Eternal with the Father.

Our Modern *Arians* do confusedly Jumble things, they say and unsay, They say our Saviour is God, but not the Eternal God, and yet call themselves Unitarians; to me it seems Rediculous. What! a God and not Eternal, can there be a greater absurdity? they own he is Almighty, All Powerful, but then they assert this Power was given him by the Father; they own he made all Things, but then they say he himself was Made, that he is the first-born of every Creature, Col. 1. 15. Rev. 3. 14. *The beginning of the Creation of God*, but not the Living and True God; they say he is the Image of the Invisible God, but not that God whose Image he is.

I own the Scriptures do call our Lord the Image of the Invisible God, and the first-born of every Creature

Creature, and the beginning of the Creation of God ; I do not deny it, and our Lord, just before his Ascension says, *All Power is given to me, both in Heaven and in Earth*, and also there is several other Texts to the same purpose; from which they Infer the Superiority of the Father to the Son, and the Socinians conclude from them that our Lord and Saviour was no other than a meer Man ; and of Consequence deny the Satisfaction of his Death, as well as the Merits both of his Life and Death, and Intercession now in Glory ; they will not give the Appellation of God to our Lord and Saviour. Indeed I must own it, if you deny the Divinity of our Saviour, you at once destroy all our hope and trust that we place in our Redeemer.

But our *Arians* would seem more Modest, they would own our Saviour as God, and yet say he is not the Living and True God, they say he is not the Invisible God, but his Image; 'tis to those Men I would now address my self.

Gentlemen, you pretend to be Men of Reason, nay to make your Reason the Standard of all Mens Faith, by the Ridiculing, or flatly denying that to be, which you cannot Comprehend how it is, and you pretend to acknowledge the Scripture to be the Word of God, to be the Rule both of our Faith and Manners, and I hope you do really believe them to be so, 'tis by the Scriptures, and by Reason, that I would Argue.

Is not the Scripture as Plain, as Positive in Asserting our Saviour to be God, as it is in Asserting that he is Man, is not the Creating all Things appropriated to the Word or Will of God, to the Son, you own it, and therefore own him to be God, but not the Eternal God, not the Living and true God: Pray Gentlemen, do not call your selves Unitarians,

Unitarians, when you acknowledge two Gods, one from Eternity, the other made in Time, either with *Socinus*, make our Lord only Man, or with us own him to be really and truly God, or you cannot come of from acknowledging two Gods.

You say, He is the Image of the Invisible God; I own it, God is a God of Truth, his Word, his Will, is the real and true Image of his Intellect, if you can by any Colour of Reason prove an Eternal Intellect, without an Eternal Will, then I may be perswaded, that the Father might be Eternal, and not the Son.

And it was this Eternal Will, this Eternal Word, which is God, *John* 1. 1. which was made Flesh and dwelt among us; this *Emanuel*, (or God with us, *Matt.* 1. 23.) that was on Earth, and is now in Glory, is the Person of our Lord and Saviour, really God, and really Man, in one Person, *1 Tim.* 3. 16. God was manifest in the Flesh, *John* 1. 14. and the Word was made Flesh and dwelt among us, that Word, which in *John* 1. 1. is affirm'd to be God, it was that very Word was made Flesh, and that very Individual Person that in the 34th Verse is called the Son of God, is called in the 51st Verse the Son of Man, *Heb.* 2. 16. *For verily, he took not on him the Nature of Angels: but he took on him the Seed of Abraham.*

In our Conceptions of this great Mystery, we ought to be very careful that we entertain no gross and sordid Notions unworthy of the Divine Essence, but we should be careful to distinguish between the Divine and Human Natures, for so doth the Scriptures: Some speak of our Saviour as God, and some as Man; those that speak of him as truly really God, do not exclude his Manhood, and those that speak of him as truly really Man, do not exclude his Divine Nature. That

That the Scriptures speak of him as truly really God, I have prov'd in some Measure already ; for all that we read of God in the Old Testament is generally of the Son as Creator, &c. there very little Notice is taken of his Human Nature, in that he had not then taken Flesh on him ; but many Hints and Types of his taking our Flesh was exhibited in the Old Testament, as that first Promise made to Mankind after his Apostacy, *Gen. 3. 15.* *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed ; it shall bruise thy Head, and thou shalt bruise his Heel.* Here is a Promise of our *Emanuel*, or God with us, which was God assuming our Nature, and in our Nature suffering for us, intimated in being the Seed of the Woman, there is our Nature ; and in the Serpents bruising his Heel, there is shewn his suffering in the Flesh : Again, the Paschal Lamb was an especial Type of our Lord's Sufferings, as was also the Brazen Serpent, one shewing forth his Sufferings in our stead, and the really Benefit accruing to us by those Sufferings, even the saving us from Eternal Death, as the Paschal Lamb was to the *Jews* in *Egypt* from a Temporal Death ; the other the Brazen Serpent shewed also the Way we ought to take to receive the Benefit, as looking to one saved the *Jews* bit by the Fiery Serpents, and from Temporal Death : So by our looking on our Saviour by the Eye of Faith, trusting and depending on him, we may be saved from Eternal Death, provided still that our Faith is a true Faith, accompany'd with an intire Devotedness to please him, and the highest Love to him.

These were some altho' but dark Predictions of his Human Nature in time to be assumed ; but other wise save these and a few more, the *Jews* had but

but a very little Discovery of the Humanity of our Great Mediator; and indeed but little Discovery of the Father, of the Divine Immense Intellect, it was by the Son that the more clear Knowledge of the Father was discover'd, and that even since his Incarnation, making good his own Words, *No Man knoweth the Father but the Son, and he to whomsoever the Son will reveal him.* Shall we then, to whom the Son hath revealed the Father, deny the Honour that was pay'd the Son, ever since the Creation by the Church in all Ages, God forbid: He that honoureth the Son honoureth the Father also, the Productions and Works of the Almighty's Will cannot be praised, but the Reflections must be carry'd to the Immense Intellect the Contriver of All, as well as to the Unfathomable Love, the Mover or Prompter of All, adored be the Eternal Three in One for ever and ever.

And for those Scriptures that speak of our Lord as true and real Man, we must not so understand them as to deny his Divine Nature; of which the New Testament is very full.

Our Lord is described to be truly and really Man, in that he was obedient to Death, even the Death of the Cross; yet our Saviour himself when in our Flesh, then he declared his Divine Nature, he made himself equal to God; for which the Jews would have stoned him more than once, *John 5. 18 John 10. 30.* they understood by his Words what he meant, even that he made himself equal with God, even of the Divine Essence; therefore, according to the Law which commanded Blasphemers to be stoned, they would have stoned him: Nay farther, when he was before the High Priest, and the Question was put to him, Art thou the Christ the Son of the Blessed, *Mark 14. 61.*

or as St. *Luke* renders it, *Art thou the Son of God,* *Luke 22. 70.* Nay, St. *Matthew* has it, *I adjure thee by the Living God* (which was their Form of rendering an Oath) *that thou tell us, Whether thou be the Christ, the Son of God,* *Matt. 26. 63.* Now can we imagine that our Lord would have left the *Jews* in the Dark, and in Malice against him, for supposed Blasphemy, had they misunderstood him? no surely he would have undeceiv'd them; much less can we conceive that he would have affirm'd a Falshood to the High Priest, and that upon Oath, when he was just going to lay down his Life in Confirmation of what he said, no surely what he said was a great Truth, especially when on his Oath.

In short what himself affirm'd, and what the *Jews* understood was, that he made himself God, or equal with God, *i. e.* of the Divine Essence; and what he said was true and fully prov'd so, by his Resurrection from the Dead, *Rom. 1. 4.* and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead: Observe, he is declared to be the Son of God not only with Power, but according to the Spirit of Holiness, or the Holy Spirit, one Person of the Ever Blessed Trinity, *1 John 5.* there is three that bear record in Heaven, the Father, the Word, and the Spirit and these three are one. Now as our Lord declared before his Crucifixion his Divine Nature, and the Declaration was prov'd to be true by his rising from the Grave, so after his Resurrection, and before his Ascension, he receiv'd the Honour and Title due only to the Great God, when our Lord would convince *Thomas* of his Resurrection, and bad him reach his Hand and thrust into his Side, and put his

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his Fingers into the Prints of the Nails, John 20. 27. What Thomas answer'd was, My Lord and my God, ver. 28. Thomas concluded justly, that he was as really God as he was really Man; for to prove St. Thomas's Conclusion true, our Saviour approv'd of it, *Because thou hast seen and hast believed, blessed are they that have not seen, and yet have believed.* Here our Saviour not only blessed St. Thomas for his Faith in him as God, but blessed all those that for the future should so believe; so that 'tis from the Scripture plain that our Saviour was God, and 'tis as plain that he was really Man: Now if the Scriptures declare our Lord to be really God, and really Man, as 'tis plain they do, then I must conclude, that in his Person both the Divine and Human Nature are united or joyned together; for 'tis certain the Scriptures do not contradict its self: Seeming Contradictions there may be, but real ones there are not.

Therefore to set this Matter in a clear Light, we must consider the Office that our Lord undertook, which was a Mediator between God and Man. This duly consider'd will reconcile those seeming Differences we find in our Bibles; for when our Lord is spoken of as Mediator, he is sometimes mention'd as God, and sometimes as Man, and sometimes as both God and Man. The Blessed Virgin in her Song mentions his Divine Nature: *My Soul doth magnify the Lord, and my Spirit doth rejoyce in God my Saviour,* Luke 1. 46, 47. The Angel that appear'd to the Shepherds mention both, *Luke 2. 11. Unto you is born this Day a Saviour, which is Christ the Lord.* His Birth proves his Humanity, his Divine is hinted in his being the Lord, not a Lord, but the Lord; not your Lord, but the Lord; our Lord as well as yours, the

the Lord of Heaven and Earth. I need not mention any Place where he is stiled Man, they being so common in the New Testament, that many deny his Godhead for that very reason; but why they should deny it I know not. I think they may as well deny that Man have a Soul, as to deny our Lord's Divinity from Scripture Words. Is it not said, *Gen. 3. 19? In the Sweat of thy Brow shalt thou eat Bread, till thou return unto the Ground; for out of it wast thou taken: for Dust thou art, and unto Dust shalt thou return.* Should any from this Text affirm, that Man is only Material, and hath no Soul, I would answer from *Gen. 2. 7.* there 'tis said, *God breathed into Man's Nostrils the Breath of Life, and Man became a Living Soul.* Should any from one Text deny the Material Part of Man because he is denominated by his Soul, or from the other deny his Spiritual Part because he is called Dust, such Assertions would be more Cause of Laughter than of a learned Debate.

So likewise as some Scriptures mention our Saviour as God, this doth not exclude his Human Nature, no more than his being call'd Man doth exclude his Divine.

But as I hinted before, the Angel that appear'd to the Shepherds toucht upon both his Natures; so several Places positively assures us of both, in his own Person, and that from his own Mouth.

Yet before I enter on this, give me leave to give my Sentiments of another Opinion, which I presume may be as wrong, tho not of so ill Consequence as that I am arguing against, (*viz.* the Divinity of our Saviour) which is this: some affirm, that our Saviour had no Human Soul, but his Body was actuated by God, by the Divine Essence, as our Souls do actuate our Bodys, *i. e.* animated by God, and not by a Human Soul when in the Flesh.

The Reason I have to contradict this Opinion, is in order to make the Meaning of several Places of Scripture not only more plain, but even really agreeable to the whole Tenor of the Bible; which those that deny our Lord's Divine Nature bring for their Opinion.

Therefore I declare my Thoughts are, that our Lord had as well a Human Soul, as a Human Body. My Reasons for it are these:

First, Our Saviour is said to be sent, therefore must have a Soul to be sent; for the Eternal Essence that fills Heaven and Earth with his Presence, cannot be said to go or come any other wise than as he manifests himself to us, by illuminating our Intellect to a more clearer Apprehension of himself: Likewise he said he came down from Heaven, which not only intimates his being in Being before his Incarnation, but even the Existence of his Human Soul; for the Ubiquity of the Divine Essence is such, that he cannot be properly said to come from, or go to any Place: But of this more anon.

Again: He declar'd (when on Earth) his Soul was exceeding sorrowful even unto Death. This fully proves he had a Human Soul; for the eternally happy Essence, is utterly incapable of Sorrow: Nay, 'tis said, he made his Soul an Offering for Sin, which could not be if he had no Human Soul to offer; for 'tis impossible the Divine Essence could be said to be offer'd.

Therefore 'tis to me undeniable true, that our Saviour had as well a human Soul, as a human Body.

Now, if this is so, then the Soul of our Lord was Created, and in being before his Incarnation, nay, and was in Heaven, otherwise he could not be said to come down from Heaven, (i. e.) left that

that place ; in other places 'tis said he left the Bosom of his Father ; all these and such like expressions prove that the Soul of our Lord was Finite, or as our Souls, and the Angels themselves are capable of being but in one place at one and the same time. Now if the Scriptures are so plain in this, that from hence the Socinians believe our Lord to be no more than a meer Man, and the Arians conclude him to be something more, not only than Man, but than the highest Angels, though not God, the Living and True God, and but his Image ; a Creature, though the highest and first-born of every Creature, yet I must conclude that our Lord was Truly and Really God, yet not so but that he was truly and really Man as well as God.

I mean that the Soul of our Lord, which as the Scriptures declare, was the beginning of the Creation of God, was so united to the Divine Essence, to the Will or Word of the Immense Intellect, that what one Acted, was Properly and Truly said to be the Acts of the other, as the Actions of a Man's Body is as much the Actions of the Man, as the Actions of the Soul are the Actions of the Man ; 'tis the Man that Walks, that Stumbles or Falls, when that is only the Body Walks, Stumbles or falls ; and 'tis the Man Thinks, Contrives or Designs so and so, when 'tis only the Soul does it, and not the Body, the material Part, yet still all these are the Actions of the Man as Compounded, or Made, both of Spirit and Matter, Soul and Body. In like manner the Eternal Will, and the Human Soul of our Lord was so united, that the Actions of the one was properly the Actions of the other ; nay farther, when the Soul so united to the Divine Essence, as that the Actions of our Lord's Soul, was the Actions of God properly so called ;

called; when that Soul thus united, came down from Heaven, took our Nature (*i. e.*) a Body, and was born of the Virgin, and was made Man, liv'd as Man and dyed as Man, and for Man, his sufferings and death was called, and that truly and properly call'd the death of God, the Blood he spilled was call'd the Blood of God with which he purchas'd his Church, *Acts* 20. 28. the Apostle gave charge to *feed the Church of God which he* (that is God) *hath purchas'd with his own Blood*; now if his Blood spilt was the Blood of God, his death was the death of God, mistake me not, I do not say the Eternal Essence did or could die, that is impossible, no nor did his whole Human Nature die; his Soul liv'd and was in the Paradise of Bliss, even the very day of his Crucifixion, as he promis'd the Penitent Thief that died with him.

So much of our Saviour did dye, as could dye, *viz.* his Body, and so much of God did dye, *i. e.* the Body of our Lord, to which Body of our Lord was united, not only to his Soul, but the Divine Essence, the Almighty Word of the Immence Intellect.

Should any demand how this union was, how it was possible that God should be united either to the Soul, or to the Body of our Saviour, so that the Blood of his Body spilt would be truly called the Blood of God; I might be so bold as to promise to give them a satisfactory account how, and in what manner it is united, if they will but give me an account how, and in what manner their Soul and Body is united, how Spirit and Matter is united in themselves; let them not desire of me the greater, till they grant me the less.

Thus I think 'tis plain that our Lord had a Human Soul, as well as a Human Body, and Primarily the union of the Divine Essence was to the Soul of

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our Saviour, even before he took to himself a Body.

For it seems Rational to me to conceive, that it was by the medium of the Soul of our Saviour that God appeared to *Abraham*, to *Moses*, and to all the Prophets, otherwise how Could he be said to come down to see if the Wickedness of *Sodom* was equal to its Cry, and to come down to deliver the Children of *Israel* out of *Egypt*, and to come down on Mount *Sinai*, to deliver the Law; now to come down must intimate a removing from one place to another, which cannot be said of the Immense Soul of Nature the Eternal Essence that fills all places with his Presence, whom the Heaven of Heavens cannot contain; therefore I must conclude it was the Soul of our Lord to whom the Eternal Essence was so united, that truly and properly it was said God came down, even that God who is the Judge of all the Earth, that God who said, *Thou shalt have no other Gods before me.*

To go farther, 'tis Reasonable to me to think, that all the appearances that God ever made even to the Angels, was by the Mediator, even the Soul of our Lord and Saviour; for it is said that God dwells in Inaccessible Light, to which no Eye can approach, neither our Mortal Eyes, no nor the Intellectual Eyes of the highest Angel or the Spirits of *Just Men made Perfect*; for it is said *no Eye can approach.*

For it might be supposed, could either Angels or Men have truly known what God was, neither would have fallen; for had they truly known his Greatness, it would have created such an awe of him; or his Goodness, it would have produced such Love to him, that it would have been Impossible they should have Sinned against him.

Certainly, as God is said to be a Spirit, so surely

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If he is unconceivably more Spiritual, than either Angels or the Souls of Men; and as an Angel cannot be seen by our Bodily Eyes, except they assume a Body of Air condens'd, so neither can God, the Spirit of Spirits, be seen even by Angels, but by a Medium, which Medium, could, I conceive be no other than the Soul of our Lord, and this Soul, yea and his Body to, as united or joyn'd to the Immense Essence, in one Person, that Person might Justly be called God, and the Blood of the Body, is the Blood of God, yet as I said before, the account how this union is, is not to be given by us poor ignorant Mortals, who cannot give an account of our selves, how Spirit and Matter is united in us; Shall we then deny positively that any thing is Impossible to be, which we cannot give an account how it is; but that this union is, the Scriptures is very plain in asserting, and that from our Saviour's own Mouth, even while he was on Earth.

See his assertion to *Nichodemus*, John 3. 13. *And no Man hath Ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.* Observe the words distinctly, *no Man hath Ascended up to Heaven, but he* (that is himself) *who is in Heaven*: This Text proves his Soul's Existence before his Incarnation, yea and its union to the Divine Immense Essence; he asserts he came down from Heaven, which must be his Soul; his Body being Earthly, and born of the Virgin *Mary*, and his Immensity also, even the Son of Man, who is in Heaven, is, even at the same time he talk'd with *Nicodemus* on Earth.

Again, John 16. 28. *I leave the World and go to the Father.* He really left the World as to his Human Nature; and St. Paul says, 1 Cor. 11. 16. *as oft as ye eat this Bread, and drink this Cup, ye do*

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show the Lord's Death till he come, i. e. the Death of his Body; and the Account of both Body and Soul you have in *Luke* 24. 51. and *Acts* 1. 9. of both their Ascension into Heaven, both Soul and Body ascended to the right Hand of Power; and St. Peter lays, *Acts* 3. 21. that the Heavens must receive him till the Restitution of all Things, i. e. till the Day of a final Judgment.

Now 'tis plain by all these Texts, that both the Soul and Body of our Lord, his whole Human Nature, is ascended to Heaven, and that Human Nature will continue there till the Judgment Day; yet, *Matt.* 28. 20. our Lord, to encourage his Disciples to Teach and Baptize, promises to be with them and their Successors to the End of the World, as also that Promise of his to his People, at all Times, and in all Places, *Where Two or Three are gathered together in my Name, there will I be in the midst of them, and bless them.* This proves his Immenfity to be in all Places at all Times.

Now consider the whole. Some Texts affirm his leaving the World, yea and that until the Restitution of all Things, till the final Judgment. Others assert, that he is and will be with his Ministers and People to the End of the World. Pray Sir, how seemingly contradictory is this? What, leave the World, not to return till the End of the World, and yet be in the World with his People, at all Times, and in all Places, till the End of the World? These Places cannot be reconcil'd, but by the Union of the Divine and Human Nature in his own Person.

His Human Nature ascended, and there continues to make Intercession for us; and his Divine Nature is with us to bless us. This proves one

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Nature Finite; and the other Infinite. The Divine Nature cannot really be absent from any Place, or Person, when God is said to withdraw from us, it is to be understood that we have no Sense of his Presence, he with-holds the Manifestation of himself to our Minds; and the Human Nature cannot be in more Places than one at the same Time: But as the Divine and Human Nature is united in the Person of our Saviour, where the Divine Nature is there is our Saviour, and where the Human Nature is there is our Saviour; for in him dwells the Fullness of the Godhead Bodily, *i. e.* in the Person of Christ, God and Man was united.

Therefore we ought to distinguish between the Divine and Human Nature in our Lord, it was the Human that died on the Cross, nay and but Part of that, *viz.* the Body; but the Soul did not could not dye, much less the Divine Will or Word to whom it was joyn'd, united, or made one *Emanuel*.

When we say Christ is God, the Living and True God, of the same Essence with the Father, we do not say the Human Nature was (as the *Romans* say of their Wafer) transubstantiated, or made God, surely no; but we own a Union between the Divine Eternal Word, and the Human Nature in our Lord Christ.

Now, Sir, before I conclude, I would by your Leave address my self to those among us that deny the Trinity in Unity of the Divine Essence, and also deny the Divinity and Eternity of our Lord and Saviour Christ, saying one is Impossible, and the other Incredible.

Gentlemen, I beg one Thing, nay I demand it, nay I conjure you to answer my Request, and that is to think, to act your Rational Facultys, do but

that seriously, contemplate your own Actions, and the Cause of them, take not Things on trust, by hearsay, but weigh them seriously, and then give me the true Reason of the Clashings in your own selves, as well as in me, and other Men; Why do you chuse that which your Reason disapproves, yea and love contrary to both Judgment and Resolution, in many Things? Do not this demonstrate that there are three Powers, Facultys or Persons, in that Soul of yours, three distinct Subsistencys of which it consist? If not, pray then shew me what other Cause is to be given for these clashing contradicting Acts of this one Soul, if you pretend any other Cause, divulge it, let me, with the rest of Mankind, know it, and I dare enter the List to contradict you in maintaining what I assert; but if you own these three Powers in this one Soul, pray do not say 'tis impossible there should be three in one, the Discord in the Human Soul, proves the Union in the immortal incomprehensible Soul of Nature, the uncaused all-causing Being of Beings.

Again; Do not say 'tis incredible to imagine the eternal Word should be united to the Soul of our Lord, the divine to the human Nature, and that for this very Reason, because you cannot comprehend how it can be: Pray Gentlemen, can you comprehend how Spirit and Matter is united in your own selves, how Soul and Body makes one Man.

You acknowledg the Union of Spirit and Matter in your selves, altho you cannot demonstrate how it is; and will you deny an Union between Spirit and Spirit, between the Immense, Essence, and the Soul of our Lord, because you cannot demon-

strate how it is! Strange Stupidity of pretended wise Men that pretend not to comprehend the lesser, and yet would pretend to comprehend the greater, acknowledge the less, tho' they cannot comprehend it, and deny the greater, for no other Reason, but because they cannot comprehend it!

You may say you can be assur'd your Souls and Bodys are united, even by the very Operations of your Souls in your Bodys, and this demonstrates it. I may say you may be as well assured of the Union of the Divine Essence to our Lord, by the Operations of that Essence in our Lord when on Earth, I mean the Miracles which he wrought, such as was beyond the reach of human Power; one is as demonstrative as the other. I might here enlarge, but shall not; only shall answer one Objection that is commonly made, which is this.

Objection. The Miracles our Saviour wrought when on Earth, prove no more the Divinity of his Nature, or the Union of the Almighty Will to the Soul of our Lord, than the Miracles of *Moses*, or the Prophets, prov'd them of a divine Nature. 'Twas God, the God of Nature, that enabled both the Prophets, and Christ also, to do what they did; neither did do it by their own Power.

To which I answer. Should I grant all you assert, (that our Lord did not work his Miracles by his own Power) which I cannot do, yet that would prove the Divinity of our Lord; for the Miracles of *Moses* was to prove that God sent him, that God gave those Laws and Ordinances to the *Israelites*, God set his Seal to what *Moses* testify'd to be the Will of God, that it was his Will; so the Miracles of the Prophets was a Proof of their Mission, that God really sent them, and that what they

they taught was really the Will of God ; so you cannot deny but the Miracles of Christ was a Testimony of his Mission, and that what he taught was really and truly the Will of God ; which if so, then as I have in some measure prov'd that our Lord declar'd his Oneness with God, even the Father, and his Omniscience in that he knew Mens Hearts, his Omnipresence in that he was in Heaven even while he was here on Earth, yea and his two Natures in his own Person, in as much as he said he should leave the World, and that till the Restitution of all Things, and yet that he would be in the World with his People to the End of it, &c. So that if what he taught was true, that he was the Son of God, the *Messias*, the God-Man in one Person, the true *Emanuel*, and what he taught was Truth, it being prov'd by the Great God of Nature, and *Jehovah* is a God of Truth, and one who will not set his Seal to a Lye.

I might also prove, that he wrought his Miracles by his own Power ; but my room in this small Tract will not permit. To draw to a Conclusion.

Christ, as our Mediator, is a Prophet to teach us, a Priest to atone for us, and a King to rule, govern, and defend his Church.

The Denyers of our Lord's Divine Nature, own his Prophetical Office ; but either deny his Priestly Office, (as *Socinus* did) or quibble at it as the *Arians* did and do.

But his Priestly Office is as fully declar'd in the Scriptures as his Prophetical. 'Tis by his once offering of himself he fulfilled all Righteousness, and perfected them that believe ; 'tis in him only God is reconciling the World to himself. *We were redeemed by his Blood ; by his Stripes we are healed.*

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1 Pet. 1. 18, 19. Isa. 53. *Who his own self bare our Sins, in his own Body on the Tree.* 1 Pet. 2. 24. Heb. 9. 12. Rev. 5. 9. Should I cite all the Scriptures that do testify the Merits of his Death, and the Fulness of his Satisfaction, which he made on our Account, I should transcribe great Part of the New Testament. See the 3d, 4th, and 5th Chapters to the *Romans*, and the largest Half of the Epistle to the *Hebrews*.

Are we not to believe in Christ? To trust in him, depend upon him, and devote our selves to him, in order to our being saved by him? This our *Arians* pretend to own.

But now is it possible for a Man to do this as he ought, that do not believe him to be God-Man, that say he is but a Creature? Surely no: For can any Man of Reason dare to venture his everlasting State on a meer Creature? He dare not, he ought not, for 'tis in God we must trust, in God our Maker, in God our Preserver, ay and in God our Saviour and Redeemer; for cursed is that Man that puts his trust in Man, and maketh not the Lord his Defence: And as the Apostle says, *If Christ be not risen our Faith is in vain.* So may I say, *If Christ be not God-Man, God as well as Man, our Faith is in vain, our Hope, our Trust, is in vain.* For take away the Divinity of Christ, and what more Merit in his Death than in the Deaths of any of the Prophets and Apostles of old, or the Martyrs since their time? For if (as the *Socinians* say) that Christ died only to testify the Truth of his Doctrine, so did the Prophets, Apostles, and Martyrs: And wherein did he Merit more than they? Wherein was the vast Difference? Why surely in this: Their Death was the Death of meer Men, their Blood

Blood spilt the Blood of Creatures. But his Death, the Death of God-Man, his Blood shed, the Blood of God, with which he purchased his Church, as before quoted.

'Twas the Union of the Divine with the Human Nature, that put a Value upon the Obedience of his Life, and gave a Merit to his Death, yea and gives an Efficacy to his Intercession now in Heaven. We might with the *Romanists* depend upon the Intercession of Saints and Angels, as well as upon our Lord's, was he no more than they, only a Creature: But as he is God-Man, to us there is but one Mediator between God and Man, the Man Christ Jesus. Here he is called Man, because 'tis his Human Nature that is ascended on High, as our Forerunner and Mediator, there to perform his Priestly Office to intercede for us, even to the End of the World, when in that Nature he shall then return to Judge both Quick and Dead; but in his Divine Nature, he is with his Church to the End of the World, &c.

And you ought to take this as a general Rule, where Christ is spoken of in the Scripture as a Priest; there generally his Human Nature is mention'd; and where his Kingly Office is spoken of, there he is spoken of as God, God our Guide, Governour and Redeemer, &c. and 'tis for want of a due Consideration of our Lord's two Natures, Divine and Human, and of the Works attributed to him as Mediator, that is the Occasion of a Misunderstanding of several Parts of the Holy Scriptures.

Give me leave now to sum up all I have said in a few Words.

God the Eternal, Divine, Impense Essence, the Great Soul of Nature, in whom all Live and Move,
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the Uncaused, Allcausing Being, this God is (as I have endeavour'd to prove by Scripture and Reason, and by that Image of himself wherein he at first created Man) one Eternal, Immense, Understanding, Will, and Love, known in the Scriptures by Father, Son, and Holy Ghost, or by Father, Word, and Spirit; and I presume the Scriptures are as plain in setting forth to us, that this Son, this Eternal Word, or Will, that made all Things, was made Flesh, assumed our Nature, took on him the Seed of *Abraham*, was made Man, and in that Human Nature fulfilled that Law which himself gave on Mount *Sinai*, and dy'd a Sacrifice to atone for the Breach of that Law by fallen Mankind, he suffer'd the Just for the Unjust that we might be reconciled to God; and this Will, this Word of God thus united to our Nature, is our only Mediator, there being no other Name given among Men whereby we can be saved. This I take to be the Substance both of the Old Testament and the New; the Old foretold of this Mediator, the New shews who he is, even Jesus Christ who was Born of the Virgin *Mary*, &c.

This Mediator, the Scriptures sets forth as Real God and Real Man, united in one Person. In his Divine Nature he is the Creator of all Things, as to his Human Nature he is a Creature, his Soul was the First of the Creation of God, the First-born of every Creature, his Body born in due time, in that Human Nature he suffer'd and dy'd, and by his Divine Nature he raised himself. As Mediator God-Man, so he is above Angels or Men, yet below the Father; for the Father was greater than him, *John 14. 28.*

And

And when his Divine had raised his Human Nature, then was the Human Nature Body as well as Soul, endu'd with all Power both in Heaven and Earth, *Matt.* 28. 18. and the Human Nature that ascended to the right Hand of Power, shall so descend to Judge the World at the last Day, *Acts* 1. 11. and after his Mediatorial Work is finish'd, and all the Churches Enemies are conquer'd, and the last Enemy that shall be destroy'd is Death, when all the Elect shall be gather'd together, and the Church of the First-born shall be fix'd in Im- mutable Happiness, then, and not till then, shall be finish'd the Mediatorial Office of Christ, *1 Cor.* 15. 24. then cometh the End, when he shall have deliver'd up his Kingdom, *i. e.* his Mediatorial Kingdom, to God, even the Father, as in *ver.* 28. *When all Things shall be subdued unto him, then shall the Son also be subject unto him that put all Things under him, that God may be all in all;* which, as I understand it, is, that as the Human Nature of our Lord was so highly advanc'd, as to be placed at the right Hand of the Majesty on high, there interceding for his Members here below, as our Mediator, when that work is by the Union to, and Assistance of, the Almighty Will finish'd, then shall our Great Head present his compleat Body the Universal Church, in triumph to the Father, to the Immense Understanding, the Contriver of the Method of our Salvation, then the Eternal Almighty Will shall demonstrate its Power, as having acted in Harmony to the Divine Intellect and Eternal Love, which was display'd to the degenerate Sons of Adam, and that in the highest Degree.

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Then

Then the Divine Essence of Father, Son, and Holy Ghost, the Incomprehensible, Invisible, Intellectual, Will, and Love, will be more display'd to the Apprehension of Angels and Men, by that Medium, even the Human Nature of our Lord Jesus Christ, than by all the Works of the Great Creation: For the one shew'd the Almighty Power and common Goodness of God; but here will be seen unparallel'd Love, Mercy, Pity, and Grace. Then will be more conspicuously made evident the Union between the Eternal Word, and the Human Nature, in the Person of our Lord. Then will God be all in all indeed, both to Angels and Men, yea and to Eternity, shall those in that happy State see more and more of the Divine Perfections display'd in, through, and by that Medium, and every Degree of Knowledge will be an Addition to their Happiness: Oh! happy, thrice happy, such a State, where is and will be to all Eternity, an increase of such Knowledge, as will be an increase of Felicity.

Well might the Apostle say, *Eye hath not seen, nor Ear heard, nor hath it enter'd into the Heart of Man to conceive what those Things are that God hath prepared for them that Love him*; especially if I add one thought more, which is this.

How know we but in that happy State, our Experimental Knowledge and Enjoyment of the Eternal Deity, may be more and greater than that of the highest Angels. Something like this may be gather'd from the Scriptures; for as in them I think it is plain, that our Saviour is God-Man, that in his Person the Divine and Human Nature is united, was so on Earth, is so in Heaven, and shall so come to Judge the World at the last Day,

Day, then we may gather as God is unchangeable, so that Union will be Eternal: And as the Apostle says, Here we see through a Glass darkly; but then we shall see Face to Face. What! see God, and that Face to Face? Yes, see God, see the Invisible God; but how? Surely not the Divine Essence, that is Invisible, Incomprehensible; but we shall see God in Christ, in Christ glorify'd, see the Divine Essence in and by that Medium, the Human Glorify'd Nature of our Lord and Saviour, and that Sight will be an assimilating Sight; for we read we shall be like him, for we shall see him as he is, our Sight will be a transforming Sight.

What, or how far it may be, both on our Souls and Bodys we know not; but this we may be assur'd of, that the Happiness and Glory of the future Blessed State will be inexpressively unconceivably Great and Glorious.

That we and all Christians may so believe, and so live, as to be always in a Preparation for, and daily Increasing in our Meetness to partake of that Felicity, *God of his Infinite Mercy grant for the Sake of this Great, this Glorious, and Almighty Redeemer.* Amen.

F I N I S.

